THE PACIFIC

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Reading Room

LIFE'S BALANCE SHEET.

If, when the joyous day is done,
I count the deeds that I have done,
  And find one act, though small—
A loving word, a song, a smile—
That did some saddened heart beguile,
  Or to a soul recall
The sunlight of the Father's love,
Then I will thank my God above.

If, when the weary day is gone,
I count the deeds that I have done,
  And find one act, though small—
A thoughtless word—a look of scorn—
That made a brother more forlorn,
  Or caused his feet to fall,
Then I will pray my God above
For more and more of his pure love.

And when life's toilsome journey's done
Its deeds complete, its songs all sung,
  If I can truly say
With heart and voice I did my best
To point the Father's heavenly rest
  To all who will obey,
Then I shall praise my God above,
And ever dwell in his pure love.

—Dr. Palmer.

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W. W. Ferrier, Editor,
2716 Hillegass Ave., Berkeley.

CHRONICLE AND COMMENT

Yale's class in forestry numbers twenty-five graduates this year.

Theodore Roosevelt has accepted an invitation from the University of Paris to deliver an address there in 1910.

Previous to 1906, Harvard had one Chinese student. Now it enrolls twenty-five. The Harvard Cosmopolitan Club has 150 members, 136 of which are from foreign countries. Harvard is said to have more foreign students than any other of our universities.

There are 125 universities in Europe with a total registration of 228,721 students. The University of Paris leads with 9,000, Berlin has more than 8,000, Budapest has 6551, Vienna 6205; Munich, 5934; Moscow 5860; Madrid 5118; Naples 4918; St. Petersburg 4652; Leipsic 3341; Bonn 2824. Of the 2824 women students in the universities of Europe 771 are at Berlin.

Dr. Kellogg, of the Battle Creek Sanitarium, one of the most noted physicians and surgeons, stands with Mr. Wiley of the United States agricultural department in his belief in the harmfulness of benzoate of soda. Dr. Kellogg says of Dr. Wiley: He has proved that benzoate of soda is unwholesome; that its use in connection with food produces disease, and he will not surrender. He has the respect of the entire medical profession and of all right-minded people who are familiar with the facts. Dr. Kellogg states that Germany and France have prohibited the use of benzoate of soda as a food preservative.

Speaking of the home of the future in a recent lecture, Mrs. Ellen Richards of the Massachusetts Technological School said: "The home of the future will be a neat compact place, containing no more room than can be adequate kept in good shape. This home will be ventilated in some way so that we will not neeed to open windows. It is the window open for ventilation which admits the dust and coal smuts which create eternal cleaning. There will be apparatus which will wash and sift every particle of air admitted into the house so that it is all pure and clean, and this air will be either warmed or cooled to the exact degree desirable. There will be no more difficulty in cooling the house in summer than in heating it in winter. The house of the future will be fitted through with electric contrivances. We shall do our cooking and warm ourselves with electricity as unthinkingly as we now light the house with it. All the work will be done also by little electric machines worked by the pressure of a finger. The house will be cleaned by a little cleaner, cheap enough for every family in ordinary circumstances to have." Mrs. Richards said further: "There is automatic disposal of garbage. There is no servant in the house. The wife is a bright educated young woman who does her housework by touching a button here or raising a lever there, dressed all the time in clothes good enough to meet her callers. She cleans her house without help; she even does her own washing at home. She pays out nothing for help because she does the whole thing by machinery."

THE "TOGETHER" CAMPAIGN.

Secretary Tenney, upon his return from the "together" campaign in the northwest, reports very interesting and inspiring meetings. Not only have the churches pretty generally in the groups invited been represented, but the pastors and delegates have been so deeply interested in the plans of the campaign that they are taking back to their people definite information and positive inspiration for their future work in benevolent lines.

The morning conference, generally held at 10 o'clock, is one of the most valuable of the sessions of the day, as the Apportionment Plan with all its excellence and importance is presented to the delegates by the leaders from the East, and by the local brethren. It is very desirable that everywhere there should be a full attendance at this conference.

The financial plan generally followed for raising the debt has been on the apportionment basis; that is to say, the attempt has been made to show each group of churches what their share as a group would be of the total debt, and what the share for each individual church would be. The response in the way of pledges conditioned upon the raising of $300,000 has been very general and encouraging.

Forest Grove, Salem, Walla Walla, Spokane, North Yakima, Tacoma, Seattle and Portland have been visited, and the pastors and delegates everywhere have said that this is one of the best missionary movements that has ever brought its message to their hearing. The committee is very hopeful that the same history will attend the sessions in Northern and Southern California.

LIFE LESSONS.

III. At Home in God.

God is our home. In him we live and move and have our being. And we are ill at ease until we are conscious of being at home in him. Augustine said it in those great words, now fifteen centuries old, "Lord, because Thou hast made us for Thyself, our heart is restless within us until it rests in Thee."

Since we are made as we are, for him, we shall be conscious of a pervading disquiet within, perhaps unnamed and unexpected, until we find it stilled by the only power which can still it, God himself.

A sick man is often petulant and fretful, wants this thing and that, and when he gets what he asks for, it does not satisfy. The want is only a symptom, the thing he needs is health.

In an effort to make life satisfy, men run after this

fancy and that. They know they want something which they do not have. They try a hundred things but the void remains. Perhaps on some glad day they find God and learn to rest in him. The result is a revelation. They find that the thing they wanted all the while was God, and they knew it not. Their one-time feverish wants they now perceive were merely symptoms. Their real need was God.

Yes, we want God. Geo. H. Morrison has stated it well: "We do not crave for God because he is glorious. We do not crave for God because he is sovereign. We are just homesick, that is the meaning of it. We crave for God because he is our home."

Sidney Lanier, true poet of the uplifted life, saw in very common things symbols of the life at home in God:

"As the marsh-hen secretly builds on the watery sod,
Behold I will build me a nest on the greatness of God.
I will fly in the greatness of God as the marsh-hen flies
In the freedom that fills all the space 'twixt the earth and the skies.
By so many roots as the marsh grass sends in the sod,
I will heartily lay me ahold on the greatness of God."

WHERE ABIDETH THE CHRIST?

A Sermon by the Rev. W. T. Patchell of San Jose.

After his soulshaking experience in the wilderness Jesus returns again to the river. The air is sweet, the sky is clear, the river runs full, the white sunlight drifting over the eager multitude is flashed back in a thousand strong and beautiful hues. For these have come at the Baptist's thrilling call. From Jerusalem and Judea and all the region round about Jordan they come and are baptized of him in the River Jordan, confessing their sins. So strong these men of Israel appear, so brave and true and buoyant that to Jesus coming fresh and pure from his own Fire-baptism it would seem that the word need but be spoken to lead these and all men up the steep heights to God. His own inner confidence and vigor are matched by the splendid eagerness of this group which turns its face to the light, and for one high wonderful moment is would appear that the Kingdom is to be ushered in.

The Baptist has changed the tone of his message. The wrath of God has faded out in the light of his love. The axe laid at the root of the tree need never be taken up. And as he cries "Behold the Lamb of God which taketh away the sin of the world!" men are quickened with a new expectancy and the hope of the nation awaits but the Master's word. "Behold the Lamb of God!" he cries once more, and two young men, their faces aglow with high feeling, detach themselves from his side and follow after the White-robed Figure.

"And Jesus turned and beheld them following and saith unto them, 'What seek ye?'

"And they said unto him, 'Rabbi, where abidest thou?'

"And his answer is, 'Come, and ye shall see.'

"They came therefore and saw where he abode; and they abode with him that day."

And in the secret confessional of that great hour Jesus reveals to these men his experience. With him they feel the swift descent of the spirit; with him they fare forth into the wilderness; with him they behold the sun sink low and witness to the horrid shapes of night which come forth to terrify. They hear the wild cries, they shrink from the leaping fires, step by step they descend the black depths of doubt and despair until they too stand shuddering before the dread throne of him who sneers, "Art thou the Son of God?"

And when the tale is told still they sit spellbound. The wonder of his countenance holds them breathless, the music of his voice runs in their ears, the light in his eyes shines deep and far, and they have seen where he abides. Then rousing one of the two whispers, "Wait."

Night has fallen, but he hurries back to the river where still gather little knots of men who eagerly discuss the features of the day. To the largest of these groups, where Simon Peter stands arguing vociferously, he passes, and laying his hand on his brother's arm, he says, "Come; we have found the Christ!"

Almost does it seem that in this first great venture Jesus has accomplished his mission. So ready, so prepared, they appear. The call to repentance has sounded, the prophecy of his coming is clear, the whole nation is stirred, and John, and Andrew, and Peter, and Philip, and Nathaniel, listening to his word have caught up the Baptist's refrain and stand ready to witness to the presence of the "Lamb of God that taketh away the sin of the world."

But they are not ready to accept such a Messiah. High on the mountain the Tempter has pointed out to the Jews the kingdoms of this world, saying, "To thee will I give all this authority, and the glory of them."

Their eyes are dazzled with a worldly glory, their hearts grow passionate with earthly ambition, and when the Master turns to them questioning, "What seek ye?" the answer comes swift, "Where abidest thou?"

Their Messiah must abide within the courts of a palace, he must come to them all garbed in the trappings of place and power; the mysteries of the unseen, whirlwinds of fire, the pealing thunders of Jehovah, these all must contribute to his glory; and when they behold his humble abode they turn contemptuously away.

Deeply pathetic is man's search for Messiah. In the high places of learning, poring over the dusty tomes of human lore he searches through the long dreary night. The crucible yields its secret, the stars range themselves row upon row, philosophies unfold, and still the gray morning finds him gaunt and hollow-eyed, for out of the wreathing mists no face appears. In the market-place he wanders until it seems at last that Christ must meet him in the way. He peers into every face, he listens to every voice, hope springs with each approaching form. "Surely this one will be he!"

But there are many voices and much confusion and the din rises louder, and grown sick with disappointment that no man speaks he does not hear the gentle words, "What seek ye?"

His difficulty is that he has decided beforehand the conditions under which the word must be spoken. Like the Jew on the river bank, he hears many voices; he is one with their great expectancy; even does he hear the Baptist's wild call; but when Jesus comes to him, so human, so infinitely simple and clear, his challenge flashes immediate, "Where abidest thou?" and when the Master answers, "Come, and ye shall see," he thinks only of his far journey over the world. "I have sought him in the heavens and in the earth and abidest thou here?". This is answer enough and he turns aside.

That was a simple but striking testimony of Gilbert Chesterton, the brilliant English author. "Christianity re-

pelled me," he says. "I was not attracted by any of its defenses. But all attacks and the most extreme speculations had a strong fascination for me. I longed to make some new discoveries in the philosophical and economic realms. But the more I wandered the nearer I found myself in the old homeland. Paine actually 'unsettled' me in my infidelity. Ingersoll caused me to exclaim, 'Almost thou persuadest me to be Christian.'" And after worshiping in many heathen temples and mingling with the wildest reformers, where should he find himself but "back in England. Able to get in the little chapel next door all and more than my wildest wanderings brought."

"Behold," cries the Syrian captain, "I thought he will surely come out to me, and stand, and call upon the name of the Lord his God, and wave his hand over the place, and recover the leper. Are not Arbanah and Pharpar, the rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean?" So he turned and went away in a rage.

"Shall I sit in a humble dwelling with him out of Nazareth and see God's face? Shall I join the church and discover the Christ?"

A great multitude gathered at Jordan on that eventful day. Expectancy leaped high. But only one or two came and saw where he abode. And this because only one or two dared believe that God is simple and human. Too much are we looking for a distorted, a grotesque Messiah; a wonder-worker, a political leader, a philosopher, a metaphysician, a king, or one clad in pontifical robes. Childishly we fix upon the accidents of experience; the color, the location, the human acclaim. Or we demand the Tongue of Flame, the dove descending. The thunders of Sinai must articulate a human speech, the lightnings must scribble a message across the sky. A sign! A sign! we cry.

And there shall be no sign but the sign of the prophet, Jonah. There shall be no sign, but the human utterance of God.

We bear witness that the heart of the world sings through the lyric cry of a Burns. So simple, so common, so true. Peasant and ruler alike respond. The folk-songs and the folk-dances of the nations are simple and common. Sky and ocean, the soft winds of earth and the low sagging yellow moon, the piercing pain of a lonely bird, the white arms out in the breakers tirelessly tossing, the haunting mystery of life; the exquisite agony of beauty unfulfilled; all that lies hidden in a universe without God is felt and suggested in one poem by Whitman: "Out of the Cradle Endlessly Rocking."

And when this vast, mysterious heart-crushing universe would speak to me ,it must at least—even though I cry for the sign—it must speak to me as the son of man.

I had thought that we should stand on Carmel and behold the fierce flame lick up the sacrifice; and instead I must listen to a human voice and behold the light that flashes in a human eye; I had thought on rapt wing to soar into the empyrean, and there in high and lonely contemplation disclose my soul's desire; and instead with Peter, and Andrew, and John, and Philip, and Nathaniel, I must pass up to that humble abode. Our proud and stupid hearts rebel. With these common ones, these ignorant ones, must we come together in prayer and worship? Must we join a church, associating ourselves with the coarse and vulgar and the immature? Must we, like Andrew, and John, and Gilbert Chesterton, and the Bedford tinker, and the Salvation lassie, and Browning, in Christmas Eve, come back to the little chapel where

"The tall, yellow man, like the Penitent Thief,
With his jaw bound up in a handkerchief,
And eyelids screwed together tight,
Led himself in by some inner light."

Must we with our superior attainment, our intellectual and aesthetic refinement, our high spiritual equipment, enter such humble abode and expect in these squalid surroundings to find the Christ? And having indeed found the Christ, even as these, must we through long years demonstrate to ourselves and to the world the truth of our discovery? Many there were that day who, like Nathaniel, have declared, "Rabbi, thou art the Son of God, thou art King of Israel," but to whom the shock of experience has proved too hard for faith. No man can believe the Son of Man as the meaning of God until like these, he has gone out along the dusty highways of Galilee and vindicated his belief in other hearts We may have the first high moments of discovery and our hearts may brim with joy, but finding the Christ is a process that must be verified in life. Except we are able constantly to renew our faith by watching it light up other lives, except our discovery recreate the world of common men, except it lessen sorrow, and share burdens, and carry sympathy and abiding love to a world of needy men, the knowledge shall shrivel in our souls until at last sitting by the wayside watching the world go by, we shall question our hearts, saying, "Was he indeed the Christ? And did ever I see Him?"

But still this Christ speaks lovingly, "What seek ye?" And still we question, "Master, where abidest thou?" And still if we are minded we may hear the word, "Come, and ye shall see."

WHAT WILL YOU DO ABOUT IT?

Harriet Gulick Clark.

Do the churches know that in the most isolated province in all Japan, lives one of your missionaries who has been here, alone most of the time, for over seventeen years? He has given his whole life and love to the work, with an utter abandon impossible to one of less physical vigor.

Every form of missionary work known in Japan has been carried on by this one man, as circumstances demanded. Night school for the poor; Sunday-school in his own home; English and Bible classes in the afternoon and evening of every week day, generally four a day, and sometimes six on Sunday; publishing a paper; writing letters and letters; making calls and calls, and receiving in his study (?) the eight to ten thousand a year of sightseers who for twelve or more years poured through the home like a Mississippi, each one learning that there is no god-shelf in the missionary's house. but that there is a God in Heaven, and carrying away a tract that told something about this God.

The above was the work of this man's "leisure," when at home "resting"; his strength was given to touring and preaching in a province as large as the state of New Jersey, where ours is the only denomination at work. He has walked into the mountains, carrying his knapsack, wheeled ninety miles in a day and a half, week after week, holding six Bible classes in the time, and often

reaching home, through rain and mud, at midnight. The longer tours have taken from one to three weeks at a time—weeks with nothing but Japanese hotel accommo dations and food. In those days the station evangelistic fund was $1,000 a year, and he had the supervision of five or six evangelists who worked in the larger places, while the missionary, besides visiting them often, with his helper, preached in other towns and villages, preparing these places for an evangelist later. This was joy—unadulterated joy—going about "doing the will of Him who sent him."

Results? Yes. In four places there are now independent, self-supporting churches (barely self-supporting), and two others are moving in the same direction, while five of the touring districts are now ripe for evangelists—and this is what the Japanese themselves consider the most backward province of the Empire.

A young missionary, C. B. Olds, has been located here, and the city work is his, so that Cyrus A. Clark is free to tour most of the time. But now, "hang your harps on the willows" by the rivers of Hinga! the evangelistic allowance for both of these men is but $714, and the purchasing power of money is but little more than half of what is used to be. Only two evangelists can be employed if the missionary is to do any touring. I, the wife of the older man, who have just returned after a necessary absence of seven years in America, with our children, have, with woman's evangelistic money, recently been over and seen the needs of the whole field. As a result I am wondering if it would not be better for the needs of the work for my husband and self to commit "hara-kiri," if before doing this we could get the promise that our salary would be used for the work here. Then evangelists could be located in the five places where occasional visits ought to be replaced by regular work, and the tourer pass on to regions still untouched.

But I have another vision, and is it not a saner one?—of possible provision for our beloved work; which is that some individual or church assume support of the new evangelistic work of this station; $210 a year would pay the salary of one evangelist; $40 more would cover his traveling expenses (each would have several towns under his care); $1250 would support the additional five men. To this add $100 to supplement the $714 granted by the Board, and our work would move on as it should.

Is this an impossible request? If so, let me bump my head to the floor three times while I ask some one of the thousands in our churches who could spare it from a few automobile rides, or theater tickets, to please send us $250 just as soon as possible, for the place is in most imperative need of a worker—where hundreds are more than friendly, and where they have a nest-egg for a church building. The railroad will enter our province before long, through that region; then everything will be incomparably harder and higher. And please, with the $250 send a good bicycle; for this evangelist would have six towns under his care, and the wheel is now the cheapest and most popular conveyance for traveling men in this region where there are no railroads.

If no one can be found to do even this much, surely some one, or some bicycle firm, will be glad to send us a good wheel—I would bump my head twice for this—to be used by Mr. Clark's helper in that region next summer; and by both through the whole year in their touring. Mr. Clark's wheel was used up years ago.

But please, oh, please, do not be satisfied with sending only a wheel, and leaving your missionary, in the prime of life and physical vigor, to sit in his study chair, with a heart that is breaking because of the work that he can neither do nor hire done.

Laymen of the churches, what would you think if a company, owning large gold mines in Alaska, should send from Boston twenty-four engineers and superintendents, with their wives and children, to care for those mines; give them fair salaries, good houses and sufficient furloughs, then only supply them with one and nine-tenths workmen apiece, and provision for each one to visit this one and nine-tenths man two or three times a year, and do possibly two months' work himself in the mine? This is practically the situation, not only in this province, but in the whole of your evangelistic work in Japan.

What are you going to do about it?

Miyazaki, Japan, February 7, 1909.

SAFE AND SANE EVANGELISM.

Rev. B. D. Naylor.

The above caption implies another kind of evangelism. There is. In fact there are several kinds, and my purpose is not to institute an odious comparison of them, but rather to speak a word for the kind I like best, and of which I have just had a delightful experience.

The Conference Committee on Fellowship and Evangelism recently sent out an enquiry to pastors and churches asking what pastors would go to the help of others for a week or so as an expression of fellowship, and what churches would like to have such a visit. The church and pastor at Haywards responded favorably. Though I am sorry to say there were not as many churches wishing help of this kind as there were pastors ready to help. This is unfortunate, and it leads to this farther enquiry: What is the matter with those churches and pastors that are ever ready to complain of our lack of fellowship? The committee planned wisely and only to encourage by some brotherly visitation the needy churches, and I am persuaded that the churches most needing such service have failed to avail themselves of the opportunity. However, it is not too late.

But to our own story. In due course we were apprised that Rev. A. B. Patten of Santa Rosa had been assigned by the committee to Haywards. All we had to do was to arrange for his entertainment which was speedily done. I say **all**, for no money was to be raised, it being one of the provisions of the committee that the church sending its pastor on such errand should pay his traveling expenses, and the pastor himself should serve without pay. Something new in evangelism! The pay part of the program is often very unpleasant. How delightful to be relieved of it all! Of course Haywards church stands ready to pay the expenses of its pastor should he be called upon, hence there was no feeling of inconsistency in accepting the offered service. Well, Mr. Patten began a week of services on Sunday, March 7. From the first service to the last there was a steady increase in attendance and interest. He gave us of his best. Strong, sane, but not sensational was his message. He used no cheap phrases or petty devices to induce people to do what they were not willing to do. There were no blood and thunder appeals. All was in good taste and with sound judgment. What did he preach about? Here are some of Mr. Patten's themes: "The Friendliness of Religion;" "The Preeminence of Christ;" "My Creed—God is Good, There is Nothing Wrong but Sin;" "The Way of the Transgressor is Hard;" "Re-

member Now Thy Creator;" "The Ideal of, and Inspirations to, the Christian Life." Results! Yes. Some cards were signed and other indications given of the desire to live the Christian life. And there will be several additions to the church at Easter. Better still, the whole church was quickened. Better yet again, all the churches of the town cooperated, inluding the Episcopal, with a gracious word of commendation from the Catholic priest. But best of all was a result that did not result. There was no bad taste in the mouth the morning after the pastor-evangelist had departed, no rancor in our hearts, no sore heads from the belaboring of an outsider, no seeds of discord sown to spring up into thorns of discomfort for pastor and people after many days, nothing to apologize for, nothing to undo or counteract in teaching or method. Why? Well, pastor and pastor-evangelist were in fullest sympathy. Neither imposed conditions on the other, but each seemed to anticipate the other's thought and purpose. How different we feel from what, alas, is too often the case! Would you have him back again? Pastors have answered that question after the professional evangelist has departed with a sad but decisive "No." Would we have Mr. Patten, or some other wise and consecrated pastor-evangelist again? The answer of church and pastor would be an unanimous, hearty, and eager "Yes." For the last meeting so put itself on record, and sent its grateful greetings to the church at Santa Rosa for its generous expression of fellowship, and extended the same to its pastor.

Brother pastor, sister church, would you have "the blessing of the Lord that maketh rich and addeth no sorrow thereunto," then reconsider your neglect and send to the committee for some pastor-evangelist who will bring it to you.

EUCALYPTUS CULTURE.

According to a Washington correspondent plans are being made to have a special study undertaken by a representative of the forest service in the near future to determine the feasibility of the culture of the eucalyptus tree in the lower Rio Grande Valley and along the Gulf coast of Texas. The importance of eucalyptus culture from a commercial standpoint in California has within the past few months aroused general interest throughout the country concerning these rapidly growing trees. Eucalyptus are native to the coast region of Australia and Tasmania, where at least 150 distinct species are recognized. They were introduced into California about 1850 and first planted near San Francisco for ornamental purposes. The extremely rapid growth of certain species, their value for fuel, lumber, and special products, have resulted in the undertaking of extensive investigations concerning the habits of these trees and their commercial uses and possibilities. Fully 100 species have been introduced into the United States.

'Blue gum is one of the largest and most rapid growing trees in the world. In California under favorable conditions trees have attained a height of 175 feet and a diameter of 5 feet in 25 years while in exceptional instances individual trees have reached a height of 125 feet and a diameter of three feet in nine years. Sprouts from the stumps of eucalyptus trees freuqently reach 3 inches in diameter and 35 feet in height in eight months. The wood of blue gum is principally valuable for fuel and lumber although it finds numerous other uses. Eucalyptus oil, a drug of considerable commercial importance, is distilled from the leaves.

"Sugar gum is also a very rapid grower, but like blue gum, will not tolerate much frost. Red gum and gray gum, while possibly a little slower in growth than these, are more drought and frost resistant. They are being planted extensively owing to the durability of their timber in contact with the soil and its many commercial uses. Both red gum and gray gum are valuable for piles, ties, posts and poles, while the wood of red gum is said to be considered an excxellent substitute for mahogany. Manna gum is also fairly frost resistant and is a rapid grower. The wood, however, is principally valuable for fuel.

"The eucalypts are adapted to a subtropical climate, and the limits within which they may be planted for commercial purposes in this country may be broadly defined as that bounded by the frost line. They are therefore adapted for planting in the warmer portions of California and in parts of southern Arizona and Texas. It is not likely that they can be grown with any degree of success in New Mexico. Few of the eucalypts can survie a temperature lower than 20 degrees Fahrenheit, and none lower than a temperature less than 12 degrees Fahrenheit. Blue gum and sugar gum may be planted where the temperature does not fall below 26 degrees and 28 degrees Fahrenheit respectively, while red gum has been known to stand a drop to 12 degrees Fahrenheit."

Concerning railroad ties this correspondent says:

"The railroad tie is a most important factor in the material development of the country. The engine is a slave to the steel rails that insure a smooth and safe road, and these rails in turn depend on the old-fashioned wooden cross-tie which holds them in place. Yankee invention has not yet found a substitute which has induced the railroads to give up wood, although experts say that the day will surely come when the country's forests will no longer be called upon to supply the demand for ties. The country's railroads during the last two or three years used 110,000,000 to 150,000,000 of sawed and hewn ties a year. The ideal tie timber is white oak, which combines the qualities of durability, hardness, strength, and close grain. It is not only excellent for ties, but is widely used in ship building, for general construction, in cooperage, in the manufacture of carriages, for agricultural implements, interior finishes of houses, and for furniture. On account of this wide use, the supply has been greatly reduced and some of the railroads have been forced to pay almost prohibitive prices for ties, or to substitute other and cheaper woods to replace the white oak ties rapidly disappearing from their lines.

"Over 40 per cent of the ties recently purchased are oak, according to latest statistics of United States Forest Service. Ties of Southern pine formed less than 25 per cent; Douglas fir ranged third, with approximately 10 per cent. Naturally the proportion of these two timbers will increase as the supply of oak dwindles. This is also true of cedar, chestnut, cypress, Western pine, tamarack, hemlock, and other trees which are coming into the market as tie timbers. One of the woods which has all the requisites of a good tie, with the exception of durability, is beech. Beech, on the other hand, allows a thorough and easy preservative treatment. In Germany and France beech ties have been successfully preserved from decay, and are used very extensively. If, therefore, the railroads whose lines are located in the regions where beech is abundant can make use of this wood, treated with some

suitable preservative, another source of supply of tie timber will be opened up."

CHRISTIAN ENDEAVOR TOPIC FOR MARCH 28.

Great Missionary Books—Home and Foreign (Isa 62:6-12).

Rev. Henry Kendall Booth.

In no department of literature has there been so great an advance both in quantity and quality as in the published books that deal with the general theme of missions. These books are so vital, so interesting, and so filled with the highest ideals as to be especially helpful to young people. It would be impossible to enumerate a tenth part of all the great books on home and foreign missions so we can only mention a few.

1. Home Missions.

"The Leavening of the Nation," by Clark, is a historical survey of Home Missions in America; Strong's "The Challenge of the City" sets forth the problem of the church in the great city; Bradley—"Heroes of Home Missions;" Bacon—"History of American Christianity;" biographies of Whitman, Eliot, etc.; "A Missionary in the Great West"—Burton; Puddefoot's "Minute-Men on the Frontier;" Washington's "Up From Slavery," as revealing the work of Christianity among the negroes; Guernsey's "Under Our Flag;" Jackson's "Alaska and Missions on the North Pacific Coast;" the life and works of Dr. Grenfell, missionary in Labrador; Young's "On the Indian Trail;" Page's "Amid Greenland Snows;" Brain's "The Transformation of Hawaii." The novels of Ralph Connor—"The Sky Pilot," "The Prospector," etc., are really books dealing with Canadian Home Missions.

2. Foreign Missions.

Of works dealing with foreign missions in general the best are: Bliss—"A Concise History of Missions;" "Encyclopedia of Missions;" Dennis—"Christian Missions and Social Progress;" "Centennial Survey of Foreign Missions;" Hodder's "Conquests of the Cross;" Graham's "The Missionary Expansion Since the Reformation."

Of books on Africa: Stewart's "Dawn in the Dark Continent;" Noble's "Redemption of Africa;" Drummond's "Tropical Africa;" Daybreak in Livingstonia," by Jack.

Of books on Chinese Missions: Guinness' "The Story of the China Inland Mission;" Brown's "New Forces in Old China."

There are many works dealing with missions in India: "Beach's "India and Christian Opportunity;" "The Cross in the Land of Trident;" Trodall's "India—Its History Darkness and Dawn;" Chamberlain's "The Cobra's Den," and "In the Tiger Jungle;" Shirring—"History of Protestant Missions in India."

Of Japanese missions there is now a voluminous literature. Some of the best books are: Tristam's "Ramble's in Japan;" Cary's "Japan and Its Regeneration;" Rittor's "A History of Protestant Missions in Japan;" Gordon's "An American Missionary in Japan;" Griffis' "The Religions of Japan."

The work of Christian missions in the Orient is set forth most clearly in Lawrence's "Modern Missions in the East;" Barrows' "The Christian Conquest of Asia;" "The Mohammedan World of Today," by Burton, Zwermer and Wherry; Smith—"The Bible and Islam;" Ellinwood—"The Oriental Religions and Christianity."

Last, but by no means least, are the missionary biographies, wonderful histories of heroism as thrilling as any novels. Some of the best of the biographies of these missionary heroes are: Blaikie's "Livingstone;" Bryson's "Mackenzie;" Hardy's "Neesima;" Myer's "Carey," and Paton's autobiography.

NOTES AND PERSONALS.

The quarterly meeting o fthe Woman's Home Missionary Union will be held in Plymouth Church, Oakland, on Thursday of next week. It will be an all-day meeting.

Since the concerted movement among the churches of Northern California began in the interest of Green Street Church, to help it secure the conditional $5,000 promised by a New York Presbyterian, the total amount paid in or pledged in California totals $1,885, leaving about $3,100 more to be raised by May 1st.

A reception was given Rev. Leslie Briggs and wife on Friday evening of last week in the Second Church, Oakland. Among those who made it a marked success was the Rev. J. W. Phillips, a former pastor and still a member of the church. The work in this field under the leadership of Mr. Briggs is showing a steady improvement.

The $382 received at the First Congregational Church of San Francisco for the building fund of the Green Street Church makes a total of $620 contributed by that church for this purpose since the first of February. The benevolences of the First Church have amounted to $2,500 since the first of the year. Among the offerings was one of $444.40 for the Anti-Saloon League.

At the meeting of the Congregational ministers of San Francisco and vicinity last Monday, Mrs. Abby Snell Burnell impersonated a high caste Hindu woman—giving a very graphic and realistic portrayal of life in India. If sufficient engagements can be made Mrs. Burnell will return from Los Angeles after a few weeks and will speak in some of our churches. Several pastors have already arranged with her. Her address is 300 Severance Building, Los Angeles, care of M A. F. Snell. Next Monday at the meeting of the ministers the Rev. F. W. Reid will give a paper on "Better Churches"

Pilgrim Church, Oakland, gave a reception to its new pastor and his wife, the Rev. and Mrs. Elsworth Lawson, last Friday evening. Mr. H. D. Ames voiced the welcome of the church. The pastor of the East Oakland Methodist Church, brought the greetings of the other churches of that part of the city. The Rev. C. R. Brown of the First Congregational Church gave the Oakland Congregational welcome. Refering to the work of Dr. Brooks, he said that Mr. Lawson fell heir to a noble and splendid ministry. Dr. Adams of the First Church of San Francisco brought the wider Congregational welcome, in the course of his remarks congratulating that side of the bay on the saints that San Francisco churches had trained and had transferred to Oakland, Berkeley and Alameda churches. In responding to the hearty welcome given him Mr. Lawson expressed the conviction that his presence in Oakland as pastor of Pilgrim Church called 3000 miles, was the outcome of a divine urgency.

Among the Churches

CALIFORNIA.

San Rafael.—Sunday, March 7th, five were received into fellowship with the church, four men.

Haywards.—This church had the pleasure of having Jacob Riis in its pulpit last Sunday evening.

San Francisco, Bethlehem.—Two persons united with the church on confession at the last communion service.

San Bernardino.—At the communion service of the First Church ten were received into membership, three being upon confession.

San Jacinto.—At the communion service March 7, 1909, eight members were received into the San Jacinto church and thirteen united with the Little Lake church.

Colusa.—This church held its first communion service in March. Regular services are being held each Sunday, conducted by the Rev. Geo. H. DeKay until such time as a pastor can be secured.

Sonoma.—Last week a house-warming was given by Dr. and Mrs. Day in their new parsonage. About ninety friends comfortably filled the cheery rooms, and genuinely surprised the hosts by bringing a goodly number of gifts for the new home. On Sunday four new members were received into the church, three of them being young peopl from the Sunday-school, whose decisions were taken at the recent evangelistic meetings.

Martinez.—There were 12 accessions to the church at the March communion, 4 on profession of faith. The ladies of the church recently gave a very interesting entertainment after which lunch was served. A neat sum was realized. A Junior C. E. Society was organized on the first Sunday in March. The mid-week prayer meeting, conducted under the auspices of the senior Endeavor Society, is well attended and much interest is manifested at every meeting. Edmund Owens is pastor.

Weaverville.—At the communion service the first Sunday in March, fifteen persons united with the church, nine being of the regular membership class and uniting on confession of faith; the Sunday-school and preaching services recorded the largest number of attendants recently, in the history of the church, at a regular unadvertised service. New hymn books have been purchased and will be used for the first time next Sunday. The adult Bible class, through its "Civic Committee" is planning for an arbor day celebration, when the local cemeteries will be cleaned up, the whole community being organized into working squads for the purpose. Committees from the lodges and other organizations are working enthusiastically for the success of the celebration, and incidentally becoming interested in the Bible class that has so much life and energy as to launch and push such a scheme.

WASHINGTON.

(C. F. Clarke, 7212 Woodlawn Ave., Seattle.)

Beach.—The pastor, Rev. James D. Hudson, was married on March third to Miss Marie Emma Philips.

Granite Falls.—A Men's Club has been organized with 71 members. The first meeting packed the house for an interesting Sunday evening program. The club will be a great help to the pastor, Rev. W. R. Parr.

Lakeside.—Rev. D. H. Reid has just completed a series of evangelistic services that were very helpful, covenant cards being signed by over twenty-five persons. Rev. M. H. Babcock, the pastor, is greatly encouraged in the work.

Eureka.—Since the coming of Rev. P. O. Fulgham the church has taken on new life; besides the ordinary expenses there has been raised over $60 for benevolences and a new barn erected; the Sunday-school has grown at both Eureka and Prescott.

Monroe.—Eleven members were received into membership March the seventh. All but one were heads of families. Four men and their wives, two ladies without their husbands, and one young lady who is the organist. Sixteen have been received since April, 1908. Mr. W. L. Richardson is the faithful and loved pastor of this, one of our difficult but very promising fields.

Port Angeles.—Rev. Stephen Smith began his pastorate here four months ago after the church had been closed for a while. The work had naturally run down, many members and attendants having gone to other churches, the Sunday-school especially being depleted, but after much hard work matters are looking bright. Mr. Smith has had full houses of late and has made many friends; he delivered the Lincoln memorial address at the request of the G. A. R. Eight or ten of the best singers of the city are in the choir.

Spokane.—A Congregational Church Extension Society, the third in the state, has been organized and Rev. Wm. M. Proctor of Ritzville has been secured as superintendent. There are several promising fields in Spokane and it is expected that with this new organization and its strong leader Congregationalism will advance even more rapidly than it has heretofore. There are seven churches within the city limits and as many more in the suburban towns; doubtless these numbers will soon be doubled. Mr. Proctor has done a great work at Ritzville and it will be difficult to find a worthy successor. Spokane is to be congratulated upon her selection.

Roy.—This has been a very encouraging year at Roy. The parsonage debt was paid, a contribution made to each of the national societies besides other benevolent gifts, which, with home expenses, amounted to over $20 per member. The church has asked Mr. Olinger to remain another year; but he feels that he must retire. A cataract has formed over one eye and he has lost his hearing to a great degree. Mr. Olinger has the sympathy of all his friends. The church at Roy and the cause in general has lost a faithful and efficient worker. We are glad that Mr. Olinger will have the sight of one eye and we believe his future usefulness will be greater than he anticipates.

Seattle, Green Lake.—A branch of the Green Lake Sunday-school was opened March seventh about three quarters of a mile from the church. The Extension Society bought a piece of land and gave $250 to erect a building, the Green Lake Church added a few dollars and also furnished the stove and chairs. Dr. Samuel Greene

lends an organ. There are two rooms and Sunday-school will be held every Sunday afternoon. At present all the teachers and officers are connected with the Green Lake Church, but it is hoped to find workers among the residents of the neighborhood. This is in a growing part of the district and there are no churches at work here. It is not expected that services will be held here at present. At the opening, addresses were given by Mr. A. P. Burwell, President of the Church Extension Society, Dr. Samuel Greene, Rev. C. F. Clarke, and Mr. J. R. Anderson, who will at as Superintendent.* * * * President Penrose addressed the Brotherhood on "The Greater Whitman" March 9th. The room was decorated with the Whitman colors and the dinner was served by the north division of the Ladies' Aid Society. The quarterly business meeting of the church was held March 4th. Reports of all departments were exceedingly gratifying, the treasurer reported as every quarter for a long time, all bills paid and balance on hand. The pastor's salary was raised two hundred dollars. A budget was prepared both for home expenses and for benevolent work and the duplex system of weekly offerings was adopted. Rev. H. M. Tenney of Berkeley preached in the morning of the 6th on the "Together" movement, and Rev. W. W. Scudder on Home Missions in the evening.

The "Together" Campaign in Seattle.—Dr. H. M. Tenney, of Berkeley, Cal.; Rev. Geo. W. Hinman, of Foochow, China; Dr. Herbert H. Atkinson, of Harpoot, Turkey; Rev. A. J. Folsom, Superintendent of Home Missions in Oregon; Rev. J. M. Cooper, D.D., Sec'y of the A. M. A., and Rev. H. L. Hoyt, Field Worker for the A. M. A. on this coast, and our own Supt., Rev. W. W. Scudder, Jr., were the speakers at the meetings held in Plymouth Church, March 12. In the morning a conference of delegates from the churches of this part of King county met the speakers and after hearing the plan a committee was appointed to discuss its feasibility under existing conditions here. During the afternoon a large audience listened with great interest to the outlining of the work and about two hundred gathered about the tables which were served by the ladies of the church and after the dinner the work of the societies was again presented and the report of the committee appointed in the morning was called for. Rev. Charles F. Clarke reported on behalf of the committee that it believed the time had come for a further systematizing of our benevolent work and that the plan worked out for these meetings was the best possible and that it would accept the duty of carrying on the plan among the churches not represented in the meetings as well as to assist in securing the further cooperation of the churches whose representatives were to bring the matter to the attention of their churches. The committee consists of Rev. H. M. Mason, W. C. Kantner and Charles F. Clarke. The latter will act as secretary and will correspond with the churches and receive the pledges. It was not in the plan to call for any pledges but Mr. W. H. Lewis said that what the ministers agreed with the visiting brethren did not bind the laymen, so he moved that pledges be secured on the spot and a most generous response was made. Undoubtedly Seattle and neighborhood will meet their part of the $273,000, which is $1700. By the time this reaches the readers returns should be in, so act promptly, please brethren. Rev. F. J. Van Horn, Rev. E. L. Smith, Rev. H. M Mason, Mr. H. C. Ewing and Dr. E. C. Kilbourne constitute the committee of arrangements.

Sunnyside.—Rev. H. F. Burgess, for nearly two years combined the work of a Sunday-school missionary with that of the pastorate of our Sunnyside Church, an arrangement made possible by a federation of three churches in one organization, each having its own pastor. The call of the C. S. S. and P. S. for retrenchment made it necessary to reduce the force of workers, which was disproportionately large in Washington, and the territory of Mr. Burgess was transferred in November to Rev. J. L. Hershner of Hood River, Oregon. As a means of supplying that part of his income which had been withdrawn, Mr. Burgess accepted a position with a weekly newspaper, and is now editor of "The Sunnyside Sun." The work of our church is steadily progressing. Our annual report showed a gain of 26 in membership for last year; 15 more have been added since the beginning of the present year, ten on confession. Superintendent Scudder visited Sunnyside in November and stimulated the church to undertake the building of a parsonage. With the amount we have been led to expect, as a loan from the Church Building Society, we have now raised the necessary funds. The church has purchased a lot adjoining the two which they already owned, making a fine property in a central locality. Work was begun last week on a seven-room house, to cost $1,600. A series of revival meetings has just closed at our Federated Church. It was the turn of the Presbyterians to name the evangelist this year, and they secured the services of Rev. Thos. H. Atkinson of Wenatchee. His aim was to purge the church of worldly and unconverted members, rather than to secure large accessions. His preaching was at times very severe but some have profited by it. Mr. Burgess had secured for his long missionary trips a two-wheeled cart, but this was not well-adapted to the pastoral work of the pastor and his wife. The congregation, therefore, raised a purse of $50, which enabled him recently to secure a suitable conveyance. The church also remembered their minister and his family at Christmas time, with a fine set of table linen. One of the very pleasant and cheering incidents of the winter, in the pastor's life was a letter from Auburn, California, one of his former charges, filled with words of affectionate greeting, expressed by the present pastor, Rev. O. L. Van Wagnen, and accompanied by a gift of $20, which will contribute in no small degree to the comfort of the new parsonage for which many new furnishings will be required.

OREGON LETTER.

By George H. Himes.

The past has been a "Red-Letter" week in the history of the Congregational Churches of Oregon on account of the joint Misisonary Campaign—one of the two hundred meetings in all parts of the nation under the auspices of the seven Benevolent Societies of the Congregational Churches of the United States—and the thirteenth annual meeeting of Portland Association of Congregationalists beginning March 11th, and closing at night of the second day.

Rev. D. T. Thomas, of the Pilgrim Church, was elected Moderator, Rev. W. H. Meyer, of the Laurelwood Church, assistant Moderator, and Rev. Howard N. Smith, of the C. S. S. & P. S., Scribe.

Rev. E. C. Oakley, of the Oregon City Church, made a brief address on the "Brotherhood Movement," that church being the first among the Congregational Churches in Oregon to organize specifically according to the general

plan in vogue among the Congregational churches in the "Far East." The particular object of this organization is to arouse the interest of men in men in connection with the religious life of the church.

Rev. John J. Staub, of the Sunnyside Church, emphasized the importance of the laymen's efforts in church work, and also the fact that there were differences in order to secure the best results.

The discussion on the "Apportionment Plan," led by Rev. Cornelius H. Patton, D.D., of Boston, one of the corresponding secretaries of the American Board, was one of absorbing interest, and is one of the live questions before the churches of today. From the beginning of missionary effort in all branches it has been customary to depend upon voluntary contributions to a large extent to supply the funds needed to carry them on. Frequently contributions have been liberal and work laid out accordingly; then a lean year would come with resulting debts. To remedy this condition is the problem that is is hoped the "Apportionment Plan," if generally adopted, will greatly aid in solving. The experience of generations of the most careful business men at the head of the several benevolent institutions supported and administered by the Congregational body of Christians, is that the funds required to maintain these enterprises are given by a relatively small number of persons One object to be gained is to awaken responsibility in giving systematically according to one's ability; and in order to bring this about a careful survey of the local conditions surrounding each church in every State is to be made by the local missionary committee of that State, and an equitable amount "apportioned" to each church. This will give, it is believed, a basis upon which the secretaries or administrators of the different organizations may make plans for future work according to the funds in sight, and thus keep out of debt.

Rev. H. Melville Tenny, D.D., of San Francisco, District Secretary of the American Board for the Pacific Coast., spoke upon the same question, announcing that where ever the plan had been systematically tried, it had proved very satisfactory.

The "Apportionment Plan," having been recommended by the Congregational Ministerial Association of Portland, was unanimously adopted by the association; and Rev. Paul Rader, of the Hassalo street church, was appointed to aid the chuches of the association in adapting the plan to their conditions, and to report results at the end of the current year.

The Ladies' Aid Society of the First Church entertained the association and visiting clergymen with a bountiful collation, followed by a delightful social hour. At the afternoon session Rev. D. B. Gray led the devotional meeting.

The "Woman's Hour" followed immediately, with Mrs. D. B. Gray presiding.

An account of surpassing interest about the "Beginning of Medical Work in Harpoot, Turkey," was given by Mrs. H. H. Atkinson, who has been in that field since 1901, and who is now home on a furlough with her husband for the first time. "A Missionary Mosaic" was the subject of an excellent paper by Mrs. B. D. Sigler.

A letter from Rev. W. C. Veazie about the conditions "Among the Mormons in Utah" was read by Mrs. Walter Hoge.

Rev. J. W. Cooper, D. D., secretary of the American Missionary Association, with headquarters in New York City, gave a graphic account of his experiences among the mountain whites of the South.

This closed the "Woman's Hour," and the "Bible School Hour" was taken up, Rev. E. S. Bollinger, of the Highland Church describing the work in the "Intermediate Department;" Mrs. Alice Avery Smith, "The Training Department;" Mr. J. V. Guthrie, "The Organized Adult Class;" Mrs. Thomas Burrows, of the First Church Salem, "The Home Department." In all these addresses the unity of the whole co-ordinated work was strongly emphasized, and most impressive illustrations given of the need of persistent and conscientious effort in order to make the Sunday school work as a whole as successful as it ought to be.

The evening was devoted to addresses by the visiting ministers from New York and Boston.

The morning session of the second day was in the nature of a delegated conference upon the apportionment plan and missionary methods in the local churches by pastors and church workers with visiting speakers, Rev. Cornelius H. Patton, D.D., presiding, and was devoted entirely to the question of paying debts and devising plans to maintain all the missionary enterprises and show a clean balance sheet at the end of each year in each society connected with the work, and at the same time provide for future growth. It was shown that there had been a substantial increase of at least 49 per cent in the membership of Congregational Churches in the United States during the last 20 years, but an increase of only 12 per cent in contributions for benevolences. It was further shown that on an average only about one-fourth of the church membership gave anything. By careful examination of the necessary expenditures to maintain all the enterprises now in operation, and to clear up all existing deficits, it was shown that $2,000,000 would be required. It was also shown that the amount required from the Oregon churches as their share in making up that sum would be an average of $2.82 per member.

In the afternoon, after a devotional season, stiring addresses were made by Rev. H. L. Hoyt upon "The Highlands of the South;" Rev. George W. Hinman, upon the work in China, briefly outlining the wonderful change in conditions there—from threatened destruction upon arrival there 12 years ago, to an earnest appeal for the mission physician to render medical aid in a case of severe illness on the part of one of the native provincial dignitaries; Rev. Arthur J. Folsom, superintendent of the home mission work in Oregon, who gave striking emphasis to the great need of emancipation of the societies from debt, and the adoption of a better plan than that hitherto in vogue in order that no more debts be incurred. An "altogether" movement was most emphatically urged for acceptance, the speaker believing that if all the members of every church would do their part, the vexatious problem would be solved.

The "apportionment" plan was adopted, after having been discussed in all its relations to the general work of the church. Whereupon committees were appointed from the delegates from all the churches represented with the result that the total sum asked for from the Oregon churches was pledged in a short time. This prompt action created great enthusiasm, and was especially gratifying to the gentlemen representing the great Eastern societies, upon whom the burden of administration falls, and gave them renewed courage in prosecuting the arduous campaign, which means so much to all who love the Congregational

type of Christianity.

The association closed with stimulating addresses from Rev. J. W. Cooper, D.D., of New York; and Rev. Cornelius H. Patton, D.D., of Boston, and Dr. Dyott of the First Church.

Portland, March 14, 1909.

WOMAN'S BOARD MEETING.

The March meeting of the W. B. M. P. was held in Berkeley on March 3rd. Mrs. Jewett presided; much regret was felt that illness kept our president, Mrs. Cherington, away. Reports from the superintendents were given. The Cradle Roll is growing and a large increase is expected; three boxes have been sent to Micronesia by those in charge of the boxes, and one will be sent to India in April, and one to Turkey in June. Miss Gilmore has sent out a good deal of literature, and will send circulars to young people's societies and to all auxiliaries.

Mrs. Wagner gave her usual interesting report of our missions, and has received from Miss Powers, of Brousa, a request for a helper from the Pacific coast; a letter was read from one of the graduates of the school at Brousa, also one from Mrs. Goodrich of Peking.

A fine address was given by Rev. Mr. Reed, of the Methodist Board in Korea, where there are 12 million people. Korea is a country of tragedy, intrigue and romance.

The afternoon session was opened with devotional services conducted by Rev. Mr. Miles.

The treasurer reported $3095.50 received to date and urged the societies to send in their gifts before the middle of August. The recording secretary read report of the Deecember meeting.

Mr. Miles gave an address on James Chalmers' "The Great-Heart of New Guinea."

Mrs. Adamson, for eighteen years a missionary in Siam, told of the work of the Baptists there, under the enlightened king, who is an absolute monarch; there are many very ancient temples in Siam, with extravagant carving set with mother-of-pearl.

A young girl from a place fifty miles beyond Bangkok is now being educated in Berkeley and very kindly sang for us.

Mrs. Perkins offered a vote of thanks for the hospitality and lunch, ratified by a rising vote, and the benediction was given by Rev. Mr. Foster.

The music at this meeting was a great feature; there were two solos by ladies, and Prof. Wolle of the University of California presided at the organ, remaining through the afternoon session, and delighting all listeners with prelude and postlude.

SAN FRANCISCO ASSOCIATION.

The San Francisco Association met last week with the Bethlehem church, San Francisco. The Rev. S. Yarrow, was elected moderator, and the Rev N. C. Gauze, Scribe.

The first speaker on the program was the Rev. Chas. C. Champlin, who in a very able and well prepared paper on the "Bible," started the meeting off with a good spirit. Dr. Geo. C. Adams, of the First Church, followed with an Exposition of Matt. 9:21. It is useless to try to tell the many good and helpful things Dr. Adams said. He specially emphasized the importance of getting near to Christ.

Prof. Geo. D. Castor, of Pacific Theological Seminary, delighted the Association with an address on "The New Testament Belief in Resurrection," which was followed by discussion, in which many of the members participated. Supper was served at 6 o'clock by the ladies of the church, and reports from the churches were given at the tables. The two speakers of the evening were father and son.

Rev. M. W. Meserve spoke on Sunday school work, and the Rev. I. C. Meserve, D.D., delivered a most excellent sermon from the text St. Luke 14:23, "Compel them to Come in." The association was well attended, and all felt it was a good meeting. O. L. C.

THE HOME

Whenever people meet together,
They're sure to talk about the weather;
But don't you think they'd make a fuss,
If they knew the Weather talked of us?

The Snow observes, "These human creatures,
How grimy are their clothes and features!"
The Hail declares, "They're cowards too!
I merely danced, and how they flew!"

The Rain remarks, "If I am flowing.
What foolish temper they are showing!"
The Sunshine says, "Strange, is it not?"
They scold at me for being hot!"

The four great Winds, with laughter-merry,
Cry, "They are feeble people, very;
If we but touch a man like that.
He blows along behind his hat!"

—M. C. Gillington.

BEGINNING MARRIED LIFE.

Rev. F. B. Meyer.

Just back from the honeymoon, are you? Welcome, as you step across the threshold of the home, be it a room, a cottage, or a mansion, which, for the first time ,in the deepest sense, you can call your own! May God bless your going out and your coming in from henceforth and even for evermore!

You have had good weather? That's good. Nothing is more depressing than to be shut up in a hotel or lodging-house, with the rain pelting against the windows, and nothing to do. Oh, forgive me! Of course, I forgot; you had each other. Yes, yes, I understand. It was obviously a matter of perfect indifference what the weather was outside; you had blue skies and warm sunshine within! Now, answer me—I won't tell tales—was there any cloud no bigger than a man's hand, on the blue skies indoors? None! Ah, that was as it should have been; and there need be none, and there ought to be none, till you are old and gray, and sit together on the river-bank in the warm sunset, waiting for the dip of the oar and the coming of the boat.

"Always the same, Darby, my own,
Always the same to your old wife Joan."

You say that I am rather too quick in forming my conclusions! That means I suppose, that there was just a shred of cloud veiling the sun for a moment. How did it come about? He was a bit hasty, was he? But did you expect too much, and did you give him cause? Well, you have only discovered what we all discover—that there is nothing in this world absolutely flawless. The sweetest flower has its stain and freckle. The highest rapture has its afterward of regret; the saintliest life is full of confessions. Remember that neither of you is perfect, and that, therefore, you must be kind one to another, tenderhearted, forgiving one another, even as God has, for Christ's sake forgiven you.

You must go on courting. The husband must treat the wife with as much courtesy as before she gave herself to him, refusing all others for his sake. He must make up for the attentions of all the young fellows who used to wait on her. She is now his wedded wife, and must not accept attentions from others; but, all the same, her young heart is as hungry for little courtesies as ever it was, and it is on the maintenance of these that so much of their happiness will consist, because it proves that her husband is her lover still, and counts her his queen, worthy of the highest honor he can give.

At the same time, a woman mustn't be always waiting for her husband to show her marks of attention. She mustn't be coy and bashful, waiting to be coaxed, and pouting if she thinks herself neglected. Love needs reciprocity. Marriage can only be happy when each endeavors from his and her own standpoint to nurture the tender plant of mutual affection, screening it from biting winds, focusing sunshine on it, and baptizing it with refreshing dews. How careful you are of your deportment to strangers! but surely you should be still more careful of your behaviour to each other, in which the slightest caress is more precious than the handsomest birthday gift. The unpremeditated words and acts are more self-revealing than the studied and formal ones.

It is an unwise policy to conceal the anxieties that may be troubling you, from each other. We are not able to live two lives successfully, and the quick, loving eyes that are watching us so keenly will inevitably detect, in twenty-four hours and less, that something is gnawing at the heart. If the affectionate impeachment is denied, we do no silence the anxiety, and at once a mist of dread and pain overspreads the landscape of that other soul. "Why doesn't he tell me? He doesn't trust me. He has found out that I am not what he thought, but daren't tell me. He has someone whom he loves better than me. Suppose he always keeps me in he dark about things, how shall I live? What can I do to win him back? I know he has something on his mind, but he will not share it with me." That is the way in which the heart begins to bleed inwardly to death. It is thus that the eyes get red with weeping, and heart and flesh begin to fail.

Sometimes it is the woman who will not trust the man. From time to time several letters have found their way into my post-bag from wives, asking me to loan them money, because they have run up bills about which they dare not tell their husbands. A few days ago one of these asked me for a loan of $75. Of course, I couldn't and wouldn't be a party to such a transaction; but it was a painful revelation of the gulf that may come between two souls living in the same home, but whose mutual confidences have been reduced to freezing point.

You say that it is not fair to bother your wife with business worries, but you will bother her much more if you keep them to yourself. Tell her; make her your confidante. She has a bright, ingenious brain, and may suggest a way out. She can at least sympathize with and pray for you. She will unite her soul with yours, and breast the Hill of Difficulty with her tripping step beside you, proud to be your comrade in the fight. Don't let the thinnest film of ice come over the tranquil stream of your heart-to-heart and mind-to-mind fellowship.

Remember that each has nerves. Some experience, of myself and others, convinces me that family jars are occasioned by our forgetfulness of the important part that nerves play in our relations with each other. The mother loses her temper with her little children, not because she has ceased to love them, but because she has been all day with an ailing, crying child, without five minutes' respite, and her brain can stand no more. When her husband comese home, she is pettish and irritable, hating herself all the while, and yet somehow unable to control herself. The end of it, and the best end, too, will prabablybe a breakdown in floods of tears. Similarly a man will sometimes come home, after a day of incessant occupation, absolutely overstrained. The least contradiction, on his arrival, will prove to be the proverbial last straw. Before he is aware, the irritable and unkind word has leaped from his lips, and the wound has been inflicted that he would give worlds to undo. I do not palliate such things. Christ might undoubtedly help us and give us the victory. We must not weakly acquiesce in them. Still in our dealings with each other, we must take them into account. "Bear ye one another's burdens, and so fulfill the law of Christ." Let us tread gently when we see that the dear other self has had as much as can be endured.

Instant confession and forgiveness are essential to the restoration of happy relations. If we come to God's altar and remember that husband or wife has aught against, let us leave our gifts there at the altar and go to be reconciled, and then come back. We have just as much love to God as we show of love to those around us; and with what measure we mete to them it will be meted to us again. It is impossible to live in his love unless we love with transparent purity and tenderness, forbearing, forgiving, and forgetting.

It is most important to keep open the doors of a common religious life. They open when we first find our other self. How easy it is then to talk of religion! We like the same hymns, pray together, talk without reserve of God's dealings. We must maintain the old mutual interest in prayer, in Scripture, and the culture of the soul. One way of doing this is to pray together about the incidents of our common life, asking for guidance and help and saving grace. All this and more, which the Spirit of Truth will reveal to those who love truth, is contained in the apostolic injunction: "Ye husbands, in like manner, dwell with your wives according to knowledge, giving honor unto the woman, as to the weaker vessel, as being joint heirs of the grace of life; to the end that your prayers be not hindered.

It is a wise thing also, and an effectual bond of union, to become interested in a common hobby. One of the happiest couples I know, young friends of mine—he is a warehouse clerk in the city—are devoted to painting; at least, he paints and she helps. If only there is an interest which a husband and wife can talk of and plan for, it keeps their conversation from becoming stagnant. Is it not so, that the soul hungers for bread and turns away will nausea from an incessant retailing of mere gossip? A woman will be well advised if she keeps her mind fresh with reading. Let her keep a book at hand as she sits by the cradle or

goes about the household duty. Without seeming to do it, she can easily lead round the talk to it at meals; and her husband will go back to his fellow workmen with the consciousness of having received a fresh inspiration. If the wife will get all her work done so that the evening is free, and she can read to her husband, this again will keep them in touch. Nothing is more perilous to a happy married life than for each to drift into interests and associations apart from the other.

If anything frets either, it is better lovingly and tenderly to say so. Without knowing it, the one may jar on the other. It may be by an affected way of speech, or a habit, or a mode of dress. But instead of allowing it to be a perpetual sore, wait your opportunity, as Esther did before she spoke of Haman, and say what is on your heart. there must be absolute transparency and truthfulness if there is to be love.

Now may God bless you and make your home like that at Bethany, where Christ was always welcome. Let neither speak of it as my home, but always as ours. By love serve one another; keep love alive by service; love the other as yourself—aye, better; and so live that, whatever befalls, you may have no regrets and nothing to unsay, supposing one were taken away and the other left.—From "The Home Messenger."

THE LAND OF THE AFTERWHILES.

R. Horatio Hardin

I want to be out on the cloud-swept heights,
When the wind sings soft in the dark-green fir;
Where the air has the perfume of pine and spruce;
Away from the city's din and whir
In the land of the Afterwhiles.

I long to gaze on the sunset glow,
As it paints the peak of a somber dome;
I yearn to watch for the rising sun,
That welcomes a heartsick wand'rer home—
To the land of the Afterwhiles.

Perchance in the hush of the redwood's shade,
When the sleeping world lies wide and far,
I may catch some bars of the lilting rhyme,
Which the city's unrest can nowise mar—
In the land of the Afterwhiles.

DON'T BOTHER OVER TRIFLES.

Lillie Hamilton French.

Those of us who are on the lookout for joy need never hope to find it until we decline to allow mere trifles to disturb us, or the unimportant weaknesses of our friends to furnish food for our resentment. We have no business with the delinquencies of others. Our concern is with broader issues, wider sweeps of character; for to those who sup upon the poison of discomfiture joy has no savor. We must let disappointment go, and begin by being as cheeful about our own troubles as we are about the troubles of our friends. Joy can never enter where worry abides.

"Don't you know that the good Lord can't use you if you keep fretting all the time?" an old saint of a colored woman once asked a woman who was white.

Doubt and suspicion of a fellow-man are doors closed in the very face of joy. Worldly wisdom, selfishness, egotism, fear, timid prudence, thinking evil of others—all these are barriers which no joy can penetrate. Joy is killed in the young when we nip their enthusiasm; make them self-conscious about their little failings; argue away their belief in the triumph of good; or repress, in stead of directing, their courage. Courage, faith, and hope in the young are levers to move the world. They are gifts to be gloried in, to be thankful for, to be cherished; and we tie millstones round our own necks and bid farewell to joy when we attempt to destroy these gifts among the youthful.

The joy of living could never escape us if we learned to enjoy the beauty of natural things, not thinking so many of them wicked, or that our trials were our afflictions. Our trials are our opportunities. Were we to use them as such, our joy of living would be quickly won, as when a brave man overcomes a danger and, for the first time, becomes conscious of his strength. Our duty is to love more, to love and enjoy people and friends, music and flowers, color, form, the majesty of the hills, the growing and unfolding of life in all its manifestations. In such an enjoyment of the natural, too, would be found our protection from malignant forces, temptations, and snares. The hypnotist, try as he may, cannot make a perfectly temperate man simulate drunkenness, nor the absolutely refined woman take either an unrefined attitude or utter an immoral speech. Through that kind of cultivation, then, which means enjoyment of the things we cultivate, we become strengthened and protected; for joy carries us always onward, into wide knowledge, greater understanding, until at last, through joy itself, a might is gained by which the very powers of darkness and despair are driven from us. —From "The Joy of Life."

MY BOY.

By E. J. Driscoll.

My boy! What wealth of tenderness
Enshrined within a thought like this!
My boy! My son! My little one!
My darling boy! My only son!

My boy, erstwhile a tiny elf—
In many ways so like myself;
A part of mine own heart and life,
So soon to share in this world's strife.

My little boy to manhood grown—
Life's problems his. By God alone
Can strength be given for manhood's part.
God keep him pure—in mind and heart.

Young People

THE MAGIC BASKET

M. Fielder.

Kathie and Grace had been at grandpa's just one week of their vacation when they were taken sick with the measles. To be ill was bad enough, but to have no dear mother to nurse and amuse them—for she had gone to Europe with papa—was sad indeed.

"O, well, chicks, it might be worse," comforted Uncle Roy.

"I don't see how," pouted Kathie.

"I do. You might have broken your limbs and been laid up all summer. As it is, you will be out in ten days as gay as ever. Brace up, lassies," and their uncle went off whistling. "Too bad, I'm sorry for them," he said as he went to the barn for a rake. "Ah! I have an idea,"

and he laughed aloud. "I'll make them up a magic basket and Mistress Fluff, I'll borrow two of your babies to begin the suprise," and he thrust his hand into the hay far back in the mow where the twins had never been, and took out two little gray kittens whose eyes had opened only a few days before. Then he hunted up a basket, partly filled with hay, and placed the bits of fur side by side. Before going upstairs he took them into the kitchen to show his mother and sister.

"'Your plan will be the very thing for the youngsters," laughed Aunt Maud, "I was wondering what we could do amuse them, homesickness and measles are pretty hard to bear. We will all help to make it a success."

Uncle Roy went to the darkened room where he made the following speech, "Young ladies, I herewith present you with a magic basket and —"

"O-" giggled Grace, and, "What is it?" from Kathie.

"No interruptions, please. This basket is to contain something rare and lovely each morning as long as the measles last. Allow me to wave my wand the correct number of times and then you shall behold—what?" Uncle Roy haised his wand (grandpa's cane) and circled it slowly and impressively over the basket three times, then he lifted the cvoer, and the brown eyes and the hazel beheld the kittens fast asleep.

"O, the darlings!" burst from two pairs of red lips.

When Uncle Roy departed, he left the twins hugging the wee pussies very, very close, their faces wreathed in smiles.

The second morning, at exactly the same hour, Uncle Roy tiptoed into the room with the magic basket.

"O, what is there for us today?" cried Kathie, while Grace smiled and dimpled.

"Allow me, girlies, to present you with something from grandma's pantry," and he laid before them the daintiest ten o'clock luncheon imaginable—and O, the dishes, bits of pink and white loveliness!

The next morning there were two of the gayest hammocks ever seen, made by this same kind uncle, blue and white for Kathie, green and white for Grace. How the dolls did enjoy the swinging back and forth through the long summer day, for Auntie Maud hung the hammocks from bed post to chair, close within reach of the little mothers' hands.

The following day it was a box of odds and ends, trinkets and scraps of lace and ribbon and velvet,—just such a store of things every little girl loves to look over and fashion into something for her dollies.

Then one morning it was a bird with a broken wing which they tamed and petted and loved until it was able to fly away.

When Aunt Maud popped her rag doll with its wardrobe of old-fashioned clothes into the basket and bade Uncle Roy introduce her as "Mistress Matilda," the twins were greatly pleased. To think dear Aunt Maud had played with Matilda and loved her as truly as they loved Florence and Mabelle!

Grandfather said he must help the cause, so he made two sets of doll furniture from pine cones which Kathie and Grace said they would "keep forever and always."

One morning it was leaf cups filled with great purple raspberries.

The ninth day the twins were so well that they met Uncle Roy at the chamber door and the cover of the basket was lifted instantly, disclosing two white rabbits.

"O! O! O!" and Kathie and Grace hugged the bits of bunnies as they had the kittens, within an inch of their lives.

The next morning the magic basket held two small blue envelopes, one for Kathie and one for Grace, which when the seals were broken, were to contain invitations to a barn party from three or four.

"May we go, grandma?" they cried.

"Yees, dearies; and don't you want to share the party with some little girl?"

"Why yes," slowly, "but we don't know anyone," returned Kathie.

"You choose one, grandma," said Grace.

"Well, children, there is a dear little girl who lives at the foot of the hill. She is very poor and seldom has a good time. I will ask Uncle Roy to go for her directly after dinner."

At five minutes to three, Kathie and Grace ran to the barn, where they found a little girl waiting for them whom Uncle Roy introduced as Eva White. A lively game of tag was soon started which was soon followed by drop-the-handkerchief, spin-the-cover, and puss-in-the-corner.

Flushed and laughing and merry-hearted they ran, when Aunt Maud called, and sat down to tea, just within the great barn doors. The strawberries were the reddest and sweetest ever picked, the biscuits, thimble shaped and brown and delicious, the sponge cake as light as feathers, and the icecream "elegant,"

"The measles have given us ten lovely surprises and a dear new friend. I just love them and Eva," said Kathie three hours later.

"So do I," agreed Grace.—Christian Register.

YOU AND I.

All letters of the alphabet
The righteous way should choose,
But two of them, especially,
Should mind their P's and Q's.
A deal of trouble in this world,
And much that goes awry,
Could be prevented easily
By these two U and I.

If U and I are cross, you see,
There's bound to be a fuss.
If U and I untidy are,
Somewhere there'll be a muss.
If U and I are selfish, there
Will some one suffer wrong.
If U and I rob birds' nests, why,
The world will lose a song.

If some one feels dejected, or
'Tis cloudy for a while,
The sunshine may come back again
If U or I but smile.
If U should grumble, whine or pout,
Or I should snarl and fret,
A storm would soon be raging that
We should not soon forget!

So U, look out, and mind your ways!
And I must likewise do,
And keep a cheery corner where
The skies are always blue.

The A's and B's and E's and O's
Do work that's good and great,
But U and I can do the most
To keep this old world straight.
—The Sabbath-School Visitor.

THE CHILDREN'S TREASURE BOX.

Grace Duffield Goodwin.

It is one of the deepest human instincts that prompts us to keep sacredly the little valueless things which mark that life of love which is the spiritual gulf stream of our existence. Who does not know the letter, the flower, the glove, the little shoe, the old doll, the bit of sewing never to be finished? Once in a while, if the ache of loneliness is especially unbearable, some priceless treasure is burned or destroyed that we may be free from the pain of looking at it, but an immeasurable regret always follows. Too much brooding over dead joy, past happiness, weakens and breaks down needed courage; but there must be a way to put such a natural instinct to good use.

One solution of it is the children's treasure box, which may be made a great source of delight and helpfulness. In to this box have gone several years all sorts of happy souvenirs of the "little years" of the children themselves. Only on Sunday afternoons may we have the box and the stories. First of all, with very reverent hands the children take out two little withered flowers.

"This one mother wore and this one daddy wore when they were married," exclaims the big child importantly. "It was long before we came, and so we don't remember. They smell just alike, don't they? Do mothers and dadies always have things just alike? Was that the beginning of having everything alike?"

The next paper is opened gently. "This is our hairs, Budsie—your hairs and mine. Tell about it, mother, and how you cried a weenty bit when you cut it off, and how it's like grandma's hair. And tell about grandma's hair was so long that she could hardly comb it."

Another quick exclamation and the third package is opened. "Did Budsie wear those shoes, mother, with the little hole in the toe?" And then the little child chimed in. "Tell about how I creeped and wored out my shoes; tell about it."

"I know about this," volunteered the big child; "this is the hymn to sing in Church. I know who wrote it. I can tell about it and sing it, too, and Budsie can say some, can't you, Budsie?"

How much there was in the treasure box—how thick the stories came! Family history of past generations, kindling a wise pride in noble lives; the little histories of their own day, showing them the tenderness and strength of family ties; bits recalling many a brave and good life, many a worthy deed; little souvenirs of home occasions and home frolic, but all having some close connection with the family life all drawn closely around the developing lives of the children themselves—these things hold wonderful power of influence, if they are shown again and again in these memory-making years.

And out of it all this; the box closed with a sigh of utter satisfaction and comment, "There's nobody in the world that loves children like mothes and fathers. It make me all warm inside to have a treasure-box time."

SMALL BEGINNINGS.

A traveler through a dusty road strewed acorns on the lea;
And one took root and sprouted up, and grew into a tree.
Love sought its shade, at evening time, to breathe its early vows;
And age was pleased, in heat of noon, to bask beneath its boughs;
The dormouse loved its dangling twigs the birds sweet music bore;
It stood a glory in its place, a blessing evermore.

A little spring had lost its way amid the grass and fern,
A passing stranger scooped a well where weary men might turn;
He walled it in, and hung with care a ladle at the brink;
He thought not of the deed he did, but judged that toil might drink.
He passed again, and lo! the well, by summers never dried,
Had cooled ten thousand parching tongues and saved a life beside.

A dreamer dropped a random thought; 'twas old, and yet 'twas new;
A simple fancy of the brain, but strong in being true.
It shone upon a genial mind, and lo! its light became
A lamp of life, a beacon ray, a monitory flame.
The thought was small; its issue great; a watchfire on the hill,
It shed its radiance far adown, and cheers the valley still!

A nameless man, amid the crowd that thronged the daily mart,
Let fall a word of Hope and Love, unstudied, from the heart;
A whisper on the tumult thrown—a transitory breath—
It raised a brother from the dust; it saved a soul from death.
O gem! O fount! O word of love! O thought at random cast!
Ye were but little at the first, but mighty at the last!
—Charles Mackay.

In the Wesley House, adjoining City Road Chapel, in London, are many interesting personal relics of the founder of Methodism. Among them is a teapot of Staffordshire ware, simply decorated in blue and having the well-known form of "Grace before meat":

Be present at our table Lord,
Be here and everywhere ador'd;
These creatures blefs & grant that we
May feast in Paradice with thee.

Till recently the proprietor of an old-time hotel in Warwickshire, England, used to invite all his customers to accompany him and his wife to the service at the parish church on Sunday mornings, which was situated on the opposite side of the road, the house being closed while they were away. On returning each customer was invited to partake of refreshments offered by the hospitable landlord free of charge. That is a good idea. It would help some if the hotel keepers would all attend, not to mention the guests.

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The kindest thing in the kindest way."